

U AMJAD ALI

KA SYNSHAR

BAD

BISHAR KHASI

M. S. KHARSYNTIEW.

U AMJAD ALI

KA SYNSHAR BAD BISHAR KHASI

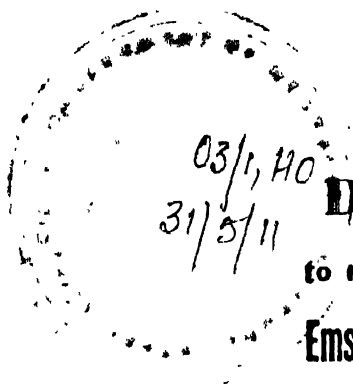
✱

✱

✱

M.S. KHARSYNTIEW

1984



Dedicated
to my Grandmother
Emsimal Kharsyntiew

* * *

Copyright : M.S. Kharsyntiew

First Edition : 1984

Copies : 1000

***Printed at the NEICS Press
Mawkhar, Shillong—***

CONTENTS

		Page
Preface	v - vi
Chapter-I	KA POITRI KHASI HADUH U AMJAD ALI	1 - 8
Chapter-II	KA SYNSHAR KHADAR : 1	9 - 18
Chapter-III	KA SYNSHAR KHADAR : 2	19 - 43
Chapter-IV	KA BISHAR	44 - 49
	JINGPYNKUT NIA	50 - 51
	BIBLIOGRAPHY	52 - 54

PREFACE

U Amjad Ali u la pynmih ia Ka *Myntoi* na-
duh ka snem 1888 hynrei ym pat don satia ka-
no kano ka jingpule kaba kham butah ia ki
phang baroh ba u la phawer ha ki por jong u.
Ka long kaba shitom shibun ia ngi ki long-dien
ban lum ban lang ia ki jingthoh kiba donkam ha
ka bat ioh ka jingsngewthuh kaba knam shai
ia ka jinglong ki Khasi ha kito ki por kiba, la
pynlong lehse ia U Amjad Ali ban rwai kumba
ngi lap ha ki poem jong u. Hynrei ngi la
pyrshang katba lah ban lum kat naba ioh ia ki
jingkdew khvndiat khynsoit kiba iadei bad kat-
to katne tvlli ki mat kiba nga la thoh ha kane
ka jingpyrshang.

Namerba ka synshar khadar ka ju long shi-
bynta na ka imlang sahlang jong ka jaitbynriew
Khasi bad ba ha ka jaitbyeriew jong ngi bad
ba ka ju don ki jingbishar ha ki liang baroh,
nga la jied ia kitei ki mat kum ka phang pdeng
jong kane ka jingpule da kaba shim ia ki poem
jong u hi kum ka nongrim. Nga la pyrshang
ban batan ia ki jingsngewthuh jong nga halor
kitei ki mat ha nga ngent kin pynkhih myn-
siem ia kiwei ruh ban nang pule shuh shuh ia
kiwei pat.

Nga kwah ban iathuh ia ki nongpule ha
kane ka jingtrei ka long ka jingthoh (Thesis)
ba nga la phah sha ka N.I.H.U. kum ka bynta
jong ka jingpule ia ka M.A. Nga sngewbha
shibun ban iathuh ruh ba la kdew lynti ia nga

ha-kane ka jingpule da u Nonghikai jong ngi,
u Dr. H. W. Sten, Reader in Khasi, na uba
nga ioh shibun ki jinghikai khamtam ha kata
kaba ki riewstad ki ong ka Methodology of
Research.

Lada kane ka jingtrei ka pynkhih jingmut
ia: kiwei pat ki para samla bad nonghikai ban
pule shuh shuh ia kane ka juh ka phang ban
pyniar ia ka jingsngewthuh ia ka rukom pyr-
khat u S. M. Amjad Ali, nga shim ba kane ka
jingpyrshang ka la siew dor.

M.S. KHARSYNTIEW.

SHILLONG

The 10th December 1983.

I. KA POETRY KHASI HADUI U AMJAD ALI

U Thomas Jones uba ngi dei ban kynmaw baduh ki pateng bynriew ban dang wan, u dei u Missionary uba nyngkong eh jong ka Welsh Presbyterian Mission, u la wan iuh kjat ha kine ki lum jong ngi ha ka 1841. La ju tip ia u kum 'u Kpa jong ka Khasi Alphabet',¹ dei ma u uba la saiñ dur la ka thoh katar ha ki dak Roman. Dei ma u uba saiñ dur ia ka poetry niam ha ka snem 1846 kaba u la "pynmih pyrthei nyngkong eh ia I Kot Lvngkdop ba shu thoh kti ba don khyndiat tylli ki jingrwai."²

Ia ki jingrwai kiba mih ha ki snem 1846-1888 ngi lah ban bynta ia ki ha ki lai tylli, kata,
(1) Christian Poetry (2) Secular Poetry bad
(3) Semi-Secular Poetry.

Bun na kito ki jingrwai ba la mih ki long kiba noh synñiang sha ka poetry Khristan. U Thomas Jones ula thaw kum ka jingrwai "Kø Blei, Ko Pa ba ha byneng." Ha ka snem 1850 u William Lewis u la pynmih ia kawei ka kót jingrwai Khasi. Haduh ka snem 1860 U Thomas Jones II haba u la lum la lang ia ki jingrwai bad u la suh bha kaba don "75 tylli jingrwai".³ Hynrei ha kane ka thup la don ruh ki jingrwai jong u Larsing Khongwir kaba kyrteng 'Ka jingialap ia U Khrist.'

Kin ialap I'U Jisu Khrit,
 Haleluia !
 Ha Dykhar ha Khasi ruh,
 Haleluia !
 Gospel ka la wan ha ngi,
 Haleluia !
 Ruh kan leit haduh sepngi,
 Haleluia ! ⁴

U Larsing Khongwir u la long lehse uba nyngkong na ki khasi uba la thaw jingrwai niam. Hynrei haba ngi peit ia ka jingrwai niam jong u ngi lah ban ong ba ki long ki jingrwai ban iathuh lupa ia ka ban sa jia hadien Na katei ka dkhoh haneng ngi lah ban ringdur ia kata ka jingiohi lypa jong u haba u rwai.

Gospel ka la wan ha ngi,
 Haleluia !
 Ruh kan leit haduh sepngi,
 Haleluia !

Kine ki kyntien ki ringdur shisha ia ka jinglong ba mynta jong ka niam Khristan. Kumba ngi ju tip ba ka Welsh ka donkam na ngi bah leit ialap ia ka Gospel shato. U Larsing u la wanrah shisha ia ka dur jong ka jingiohi jngai jong u. La khot bunsien ia ki rangbah na ri Khasi ban leit mynta ban pynkhih im biang ne ban ai mynstem biang ia ka Balang Kmie (Welsh). U Larsing u kham phylla na kiwei pat ki nongthaw jingrwai ha kito ki por. Wat la ki phareng ki thaw jingrwai kim da long eh kum ka jong u Larsing ki ban jia shisha ha ki ror mynta. Ngil lah ban ong ba u dei u nongia-thuhlypa. Ha ka snem 1876 "la ioh noh da ka

Kot Jingrwai Khasi, kaba kynthun 242 tylli ki jingrwai kiba kham bun na ki ki long kiba la pynkylla Khasi da U Hugh Roberts bad U Jerman Jones." ⁵ Ha kane ka thup 242 tylli ki jingrwai ngi iohi ba dei tang ka jingpyrshang ia ka poetry niam.

Baroh kitei ki thup ki dei ki jingrwai ban pynphriang ia ka jingngent Khristan. Ka jingwan poi u Rev. John Roberts ha ka snem 1871 ka la plie ia ka phang bathymmai ha ka history ka poetry Khasi. Wat une u la tho h ia ki jingrwai niam, hynrei don ki jingrwai niam kiba hap shahar jong ka jingrwai niam. Ka jingrwai niam ha u thaw ka dei "Ka jingdap ka Mynsiem ha U Khrist" Wat la u la wan kum u missionary, hynrei u long u briew uba kwah ban pynroi ia ki poetry Khasi. U la prat lynti shisha ha ka liang ki Secular Poetry, ha kaba u la thaw ia ka 'Ri Khasi' kaba u la pynbiang sur ban rwai ha ka sur ka jingrwai ki nong Wales." ⁶ Kawei na ki oem jong u ka long 'Kaba beh ia ki Nongshun'. U la pyrshang ruh ban thaw sa ia ki jingrwai jong ka Mrs. Felicia Hemans ka "Casabianca". Kine ki jingrwai jong u ki long ki Secular Poetry. Ha ka juh ka por u la thaw ki jingrwai kiba long ki Semi-Secular kum 'Jingrwai Ka Ri Sngewbha':

Mynstep ka Sngi ka saw,
 Ka mih ka tyngshain lep;
 Janmiet ka sdang ban dum,
 Ba ka sngi ka la sep.
 Ka don la ri sha jngai bah,
 Ka Sngi ha ka junom ka sah. ⁷

U Dr. John Roberts shisha u la pynpaw ia la ka jong ka jingsngew wat haba u pynmih ia ki Secular bad Semi-Secular poetry. Imat ka dei ka jingiohi jong u ba u Khasi um nang ban thoh poetry la ki jong. U la long u no agpruid dak ba ki Khasi ki dei ban ieit ia la ka ri bad kumjuh ruh ban fiiewkor ia ka Ka jingrwai 'Ri Khasi' ka pynpaw ia kata ka jingthmu. Ki lah ruh ban long ba U Dr. John Roberts u la iohi haduh ka snem ba u wan ba ki Khasi kim don la ka jong ka poetry. Wat la u dei u missionary hynrei u wanrah ia ki mawjam ba u Khasi un tip ban thaw jingrwai la ka jong bad ban kheiñ kor ia la ka jong. Kumjuh ha ki kot jong u *Ka Khasi I Reader, Ka Khasi II Reader, Ka Khasi III Reader*. Ia ka *Khasi III Reader* la pynmih ha ka snem 1884, kat kum ka jingia-thuh U H.W. Sten. Ha kine lai tylli ki kot ngi lap ba la kynthup ia ki jingrwai bapher bapher. Ha ka *Second Reader* ngi lap lai tylli ki jingrwai: 'Jingrwai ka Ri Sngewbha', 'Ka jingrwai U Sammucl' bad 'U ieit ia nga'. Ha ka *Third Reader* ruh don lai tylli ki jingrwai 'Kaba beh ia ki Nongshun', 'Kasa bianka' bad 'Ri Khasi' bad baroh ki dei ki Secular poetry. Ha ka *Second Reader* ki don ki Semi-Secular kum ka jingrwai 'Ka Ri Sngewbha', kumba la kdew haneng.

Ia U Sheikh Mohammed Amjad Ali la kha ha Murshidabad. U dei u khun jong u Nawab Sheikh Mohammed Amjad Ali." ⁸ Une ruh ha ka snem 1888 u la pynmih ka *Kot Boit ne Myntoi* kaba kynthup khadphra tylli ki jingrwai. Ngan

shu iathuh lyngkot ia ka phang kito ki poem.
 'Step'. U Amjad u kren shaphang ka step. Haba
 la wan ka step baroh kiba im ba khih ki don la
 ki kam ki kam ban trei.

'Byneng'. Hangne ruh u la rwai ia ka jing-
 ltynnad ka bneng, ban iaroh ia u Nongthaw, ha
 kajuh ka por u ring dur ia ka jinglong ba bha
 bad ba sarong.

Ha 'U Blei' u kyntu ia ngi ban trei hok bad
 ban leh hok ia ki kam baroh bad ngi dei ban
 kohnguh ia U Trai Nongthaw bad ban bud ia ki
 hukum jong U.

'Ka jingstad'. Hangne u pyni kumno ba ka
 jingstad ka long kaba donkam shibun. Lada ym
 don jingstad ka jingim u briew ka long kaba
 sep ei. U pyni ruh kumno ka jingstad ka la pyn-
 kylla ia ka pyrthei.

'Ka jingim'. U briew uba trei hok uba leh
 hok ia ki kam un ioh ia ka jingim slem hangne
 ha ka pyrthei.

'Ka jingalhia'. U Amjad Ali u kren sha-
 phang ka jingsniew ka jingalhia.

'Synshar Ri Bilat'. U rwai iaroh ia ka Ri
 Bilat namar ki jingdonkam jong ka ka long kein
 jong ka jingstad 'bad jong ka spah'. Imat u
 Amjad u kren ia kane ka Ri Bilat kaba synshar
 ia kito ki jaka Khasi kiba hap hapoh ka British
 area.

'Niam'. Ha kane poem U Ali u phawer shaphang ka Niam. Ka niam ka dei ka tynrai ban long kiba tip brierw tip blei. U khun bynriew u dei ban wad ia ka niam. Namar ki brierw kin ioh ka jinglailuid na ka. Kiwei kiwei ki bym tip ia ka niam kim lah kit khlieh ia lade.

'Teng Riw Khasi' Hangne U Amjad Ali u kyntu ia ki Khasi ban wad ia ka jingstad ban lait noh shisyndon na ka jinglongdum.

'Jingshisha'. U Amjad Ali u kyntu ia u Khasi ban long u brierw ba shisha, ban kren hok. Imat ha kito ki por la don mo ka jinghiar dor ha ka ktien u Khasi. Balei u Amjad Ali u la thoh kumne ? Imat ka long kaba shisha ba la don ka jinghiar dor ha ka jingshisha la ha ka ktien ne ka kam.

'Jingrwai iakhlad'. Hangne kumba ka paw U Ali u kren ia kata ka ri sha lyndet ki lyoh. Kaba u kren ia ki riew tymmen ba la leit bad ruh un sa bud ia ki sha kata ka 'ri itynnad bad ba suk'.

'Tiew-pathai Khubor'. Hangne u siat pharshi ia u riew rangbah uba bha ba sbun bad uba ka nam jong u ka long shaba palat. U long ruh u brierw uba biang nadong shadong, ka nam jong u ka lai iwbihi kylleng. Te u Amjad Ali u pyniasyriem ia uta u brierw bad u 'Tiewpathai Khubor'.

‘Jingshad Khasi’. Imat u Amjad Ali ha kane ka jingrwai u kwah ban pynpaw ia ka riti, dustur u Khasi. Kumno u Khasi u don la ka jong ka rukom shad. Ka jingkylla ha kito ki por ka la ktah lut ia ka jinglong tynrai u Khasi. U Amjad ha kane ka jingrwai u kwah ban pynpaw pyrthel ba ki Khasi kim dei ban bud tynneng ia ka jong kiwei hynrei ki don la ka jong ka riti dustur.

‘Synshar ‘Riw Khasi’, ‘Topu’, ‘U Tai Bad u Baduk’, ‘U Lobli’, bad ‘U Nongkhair bad u Napit’. Ia kine san tylli ki jingrwai ngin tai nla hadien halor ka Synshar bad Bishar u Khasi.

Ki Jingkdew

1. R.S. Lyngdoh, *Ka History ka Thoh ka Tar Bynta I* 1979, p.26.
2. U Maurice G. Lyngdoh (Jait Khar-Mylliem) *Ka Thymmei Jingtip* (1981), p.43.
3. Lyngdoh, *op.cit.*, p.45.
4. Rev. & Mrs.G.Angell Jones, Jowai, *History ka Balang Presbyterian* (1940), p.11.
5. Rev. G.Angell Jones, *Ka History jong ka Balang* (1966), pp. 73-74.
6. R.S. Lyngdoh, *op cit.*, p.59.
7. *Khasi Second Reader*— Twelfth Edition, (n.d.), p.7.
8. U Kitbor W. Nongrum, *Ki Nongthoh Kot Khasi Bynta-I*, (1982), p.105.

II. KA SYNSHAR—KHA'DAR : 1

U Khasi naduh ba sdang u don la ka jong ka nongrim na ka liang ka synshar khadar. Ki kñi ki kpa, da ka jabieng jong ki, ki sngewthuh kum'no ban buh dor ia ka seng hima saiñ hima. Kum'ba ju paw, ha ki ri jong ka pyrthei ki don la ka jong ka rukom synshar khadar, la ki jong ki riti ki dustur ba la seng nongrim da u mynbarim.

Ha pdeng ki Khasi ruh la don dak lypa ba ki kpa tymmen ki saiñ hima. Hato ha kano ka rukom u khur Kñisi u saiñ hima? Ka don ka jingia her bud ka rukom saiñ pyrthei jong kiwei pat ki ri ha ka pyrthei? Kine ki jingkylli kin pynphai bung ia ngi sha ki por ba la leit ban iohi kum'no ba u Khasi u sdang ban saiñ hima saiñ pyrthei. Lada ngi bud ia kine ki jingkylli kan pynlong ia ngi ban shim por namar ba ka long kaba iar shibun eh. Ngin pyrshang ban batai lyngkot katba lah ba ngin dup tip shwa ia ka tynrai. Ha ka imlang sahleng ngi iohi ba ka long kur long kha ka dei ka tynrai ba sa mih ka saiñ pyrthei saiñ hima. Ki Thawlang, Iawbei bad Suidñia ki dei ki nongrim ban seng la ka synshar khadar kumba ngi iohi ba kata ka *kinship* ne longkur, kine ki wan rah ia ka imlang ka sahleng bad hadien ki wanrah sa ka synshar.

Kano kano ka kur kaba heh jait kl seng shnong la ka jong. Hangta la pyniaid da u Kñi rangbah ban peit ha ka liang ka synshar khadar. Haba ka shnong ka la nang heh bad iar une u Kñi Rangbah u "Kylla long u Basan Shnong lane

u Basan Raid".¹ Baroh kiba dei ne ki bym dei hapoh shnong ki hap ha ka kti jong u Basan. Ha ka jingia dei bad ki kam raid ki don ki Dorbar raid, kumjuh ha ki jingia dei bad ki shnong ki don ka Dorbar Shnong. Wat la ki shnong ki thaw la pyniaid da ki tymmen shnong ki ban peit ia ka jingiaid ryntih ka shnong hvntei kam don ka bor ne ban thom bor namar "Ia ka bor synshar bad ia ka bor hishar u bat hi u paidbah"².

Katba ka pyrthei ka dang tyllun ha ka jingroi ki jingeh ki la sdang ban bun, kumjuh ki raid ki sdang ban poi ha ka khim ba kim don por ban pynlut ban trei ia ki kam. Kane ka la pynlong ia ki raid ban iatylli ban wan rah hat oh kawei ka Hima. Ha kajuha ka por ban a bat ha tuwei u nongsynshar ne u syiem ban tuklar lut ia ka kam ka jam jong ka Hima baroh kawei. Une u Syiem u ieng nuksa "kum ka daw ka jingiatylli jong ka kynhun jong ka jait kaba l serg ia ka imlang ha kata ka j ka."³ Haba ki Khasi ki jied ia u Syiem kim ju jed khmat ki da peit na ka "Jaid Syiem uba sian, uba bha, uba shun bad uba shlur"⁴ namar ki Khasi ki sngewthuh shai ran bat ia ka kam syiem kam dei kaba kar bad ruh kaba jah burom ha khmat ki trai ki hima ban thung ia u Syiem uba poi ei. To kum U Syiem uba bat ia ka synshar u don ki kamram kaba kham khraw :

Ki kam u Syiem ki long ban peit ia kiba iap ki bym don kur don jait bad kumba u syiem hi u ju tip ba u dei uba bat ia ka bor baphylla ban ialeh pyrshah ia ki bor ba maia. Kiwei kim don ia kane ka bor

ba rhylla ba u Syiem u don U Syiem u
pyndonkam ruh ia ka bor ban teh bao
kem ia u riew dakaia hiba kiwei kiwei ki
juid kim treh namar ki tieng ioh ki shah
kynnoh bad pynhiardor ia lade⁵

bi d ruh

Kin long ruh ka kmie ki ban lam kiban
lang ia ki riew kynthei, ki rang'i ki juki
ki riew shempan bad ki iapduh ki iap tan
ki bym dou shuh ki ban peit ban ri ia
ki.⁶

U Amjad Ali kumba u paw imat u long u
hriew uba ia up bla ia ka rukom ki khun
Khasi ha ka synshar khadar. Khamtam u tip
hriia ia ki kamram jong ki Syiem kata kumba u
paw "u la long u paralok bad u kynja nongai
hut ia u Syiem Khmuin ka Hima Mylliem."⁷
Ha ka jingwai jong u 'U Tai bad u Baduk' u
la pynpaw shai kumno ba u Syiem uba bat ia
ka bor synshar u hap ban peit ia u khun u
hajar haba sh tom shipa.

Ko duk bapli
To leit ha u Syiem Tai
Phin ioh jingbam jingsa baroh
..... Ba phin ioh suk shisha.

Kine ki kyntien ki kren shai kumba u Syiem
u don ka kamram ban peit ia u duk u suk, u sem
shiliang u kup shiliang, khnang ban suk u khun
u hajar ban suk ka synshar ka khadar. Kine ki
kyntien haeng ki long kun ki pharshi kiban

kren ia ka jinglong u Syiem hyndai haba u hap ban kit ia ka synshar bad kumjuh ruh ka imlang ka sahleng ha ka hima. Kane ka kamram ba u Syiem hyndai jong ki Khasi kim lah ban iaid ha ka mon ne tang ban bit tang shimet. Lada ka hima ka suk u Syiem ruh u suk bad ka synshar ka khadar ka iaid. U Syiem u long uba kloï ban sngap ia ka jingud ki riewduk, ki riew shempap. Kumta U Amjad Ali u iohi ia ka rukom synshar ki Syiem Khasi mynshuwa ki long kiba kham pher na kiwei pat ki syiem ha ka pyrthei ha ka rukom ban synshar ia u khun u hajar. Shisien ba u syiem u la kiew ha ka khet kam dei ia u ban leh kum u nongkhail ban buh khajna tang ban bha ialade. U dei u nongsynshar "u dei ban khmih khamtam ia ka jingbha jong ki".⁸

Ia u Syiem la thung ruh ban peit ia u pud u sam ka hima ioh don ba leh bakla ne pyndonkam bakla da kiwei pat ki hima. Haba jia kano kano ka jingkajia ne poi shaduh ban ialam sha thma hapteng ki hima u "Syiem u hap ban leit sha thma kum u nongialam shipai."⁹ Lada ka dei ia u ban iap ruh kam pher namar ka burom u Syiem Khasi ka dei ka jingshlur ban tur ban ialeh ha khmat ban nym kynran dien. Kum ban shim nuksa ia u Syiem Tirot Singh jong ka Hima Nongkhlaw, kaba la pynlyngngoh ia kiwei pat ki jaitbynriew ban sngewthuh ia ka jinglong u Syiem habi u bat ia ka synshar. U Tirot Singh u bat ia ka synshar ban suk ban saifi ka hima bad ban ieng pyrshah ia ki bor kiba na shabar kiba wan ban tuklar ia ka kam synshar. Wat ka sorkar Phareng "ka

“shem jingeh ban ia wan sha ka jingsuk bad kine ki riew shur.”¹⁰ Hato u Amjad Ali u tip ia ka khana kumno ba ki syiem Khasi ki long kiba bat ia ka synshar ka khadar? Khlem artatien haba u thoh ia ka poem jong u ‘Lobli’ haba u ong ‘Bala dykoh na jing iapom” U thew sha kata ka jingshisha. Bulei u dkoh? Hato ka jingiapom aiu kata ba uta u nongiapom u ialeh? Kane ka jingrwai ka siat pharshi beit ia ki syiem hyndai kiba la kloï ban iap ban dkoh ban da ia ka ri bad ka synshar khadar kan suk. U Amjad Ali hangne u ai pharshi namar u tip ia ka jinglong ki syiem Khasi hyndai ban da ia ka ri bad ban synshar suk ka dawa ia ki syiem wat ban iap khuang ba u khun u hajar un suk. U Amjad Ali u rwai ia kane ka poem wat la ka long ka *adaptation* u iohi ba don ki jingiadei dur*bad ka rukom synshar Khasi hyndai. Kumta u la wan rah shuh ia ka ha ka dur jinglong Khasi hi.

Hato u Syiem uba ioh kat katei ka bor ba la kdew haneng ha ka synshar khadar ka paw shai ba u bat ia ka bor marwei ne u dictator? U Khasi u long u khun bynriew uba kham stad, ba u syiem lano lano ruh um lah ban long u Nongsynshar uba ieh kat kum ka mon jong u hi. Ki don ki jaka ba u syiem u shah jied da ki bakhraw kiba la long ki nongshnong-shnong kiba la kham rim. Hynrei wat la u syiem u long.khlieh duh jong ka hima kum ka kyndon u syiem um lah ban leh kano kano ka kam khlem da kynjoh ktien ne iakren lang hapoh durbar.”¹¹ Ia ka synshar ka khadar ban iaid beit ha ka

hima u Syiem lane ki bakbraw batri ki dei ban bud ia ki riti liba la buh naduh mynshwa. Kumjuh ruh ka Durbar ka dei ban iaid kat kum ka riti ba la buh. U Dr. H. Bareh u ong, "ki riti kiba long ki nongrim naduh mynshuwa kaba mut ba u paidbah u don ka bor bad ruh ban khang lad ia u syiem ban leh bor."¹²

Kane ka Durbar ka bat ha ka ia ka bor. Ha u Khasi ngi sngewthuh ruh "lah u maw ka mut ym don jaka ia u syiem ha leh jubor ki dei ban pynhiar khet ia u."¹³ U Khasi u seng ia ka nongrim ha ka jingsngewthuh jong u ban hynta la ki bor hapteng u syiem bad u paidbah. Ha ka durbar u paidbah u don ka bor ha kaba ki lah ban weng iano iano na ka jingsynshar haba kim mon iano iano. Ngi sngewthuh ia ka bor ka durbar "ka long kum ka bor ba hakhlieh eh bad ka ting durbar thaw ain jong u Khasi ka don ka bor ban weng ne kyntait ia ka jingthung ia kino kino ki riew synshar bad kynthup lang de ia u syiem."¹⁴ U syiem Khasi u iasyriem kum ki syiem jong ki Greek "ki hap ban pdiang ia ka jingai jingmut bad ki jingpyni jong kiba la kham tymmen ha ka liang ka trei kam bad ban thaw ain."¹⁵ Ha kajuha por u syiem um don ka khyndew ka shyiap. Hynrei u "Syiem u ioh katto katne ki jaka na ki paidbah ban kyrshar lalade."¹⁶

Ha ka jingbishar, ki khun khasi ha ka synshar khadar ki kham pher wat ba ngi tip ba u syiem bad ka durbar hi u trei lang ia ka kam. Ka Durbar ka bat ia ka bor jong ka

"Kata ka jingpyñishai ka jingbìshar khadar, ka
 jingiasaid thma said ktien, ka jingrai jingpynkut
 wat ia ka jingpynmih hukum"¹⁷ Hynrei u syiem
 Khasi wat la bunsien u hap bñiaid kat kum
 ka ain u paidbah hynrei u don ka bor ha ki khèp
 ki khèp u syiem Khasi u iapher na ki syiem
 dohlieh, namar ba u syiem Khasi "u syiem Khasi
 um long tang uba bat ia ka nam syiem. Hynrei
 u synshar, u bishar ryngkat bad ka durbar."¹⁸
 "Ka long kaba eh ban buh ia ki hima Khasi ba
 ki dei ki jingsynshar paidbah, tang khyndiat
 ngut, ne tang u syiem hi ne ban jied ia u nong-
 synshar kat kum ka jinaiakut ki snem. Namar
 ki hima Khasi ki kynthup lut ia kine ki kyndon,
 lah ban ong ia ki ki dei ki sorkar iakhleh
 lang."¹⁹

KI JINGKDEW

1. H.Onderson Mawrie, *Ka Pyrkhath u Khasi*, 1981, p.69..;
2. *Ibid.*,
3. H. Bareh, *Khasi Democracy*, 1964, p.39).
"Symbolised the unity of the group of the clan who had made up the community in that territory".
4. J. Bacchiarello S. D. B. *Ki dienjat jong ki longshwa*, 1974, p.100
5. Bareh, *Op.cit.*, p.43.
"The main duty of the King seems to have been the disposal of the dead bodies of stranger who were clanless in society or to suppress some acts of witch craft, for Syiem were supposed to process some special divine 'power to counteract sorcery and magic, a power not possessed by the othersThe Syiem was to keep prisoners in their custody as other clan would not accept such service which in public eyes were presumably humiliating and even menial."
6. Onderson Mawrie, *Op.cit.*, p.70
7. H.W. Sten, *Jingpule kyrpang*, 1980, p.23.
8. Bacchiarello, *Op.cit.*, p.101.
9. P. R. Gurdon, *The Khasis*, (New Delhi, Cosmo, 1981), p.69 Syiem marched to the War at the head of his army.

10. J.N. Choudhury, *The Khasi Canvas*, (Calcutta—700013) 1978, p. 283.
 "That is was not impossible to come to peaceful term with these brave men."
11. P.N. Dutta, *Impact of the West on Khasis and Jaintias*, (New Delhi: Cosmo 1982.) p.22.
 According to the custom, the Syiem could not perform any act of importance without first consulting and obtaining the approval of the Durbar.
12. Barch, *Op.cit.*, p.59
 "Riti in original concept, implies the exaltation of sovereign will of the people and the limitation of power of ruler."
13. *Ibid.*,
 "Lah u maw means that there is no place for tyrant or traitor King who should therefore be disposed."
14. Barch, *Op cit.*, p. 61.
 "It acts as a Supreme court and constitutes a real Parliament of the Khasis. It may even veto the appointment of chiefs and officials including the Syiems who on its resolutions may be removed."
15. Barch, *Op.cit* p. 76.
 "Accept the advice and guidance of the heads of noble families for his actions and implemented his legislative powers on line with their decision."

16. P.R. Gurdon, *Op.cit.*, p. 67
"The Chief is entitled to receive the income that arises from what are known as the Raj or State lands only."
17. Bacchiarello, *Op.cit.*, pp. 91-92.
18. Ka Synkhong jingtip Vol-I 1958, No 1, p 58.
He is not a mere figurehead. The Khasi Syiem reigns, rules and judges albeit with his durbar"
19. Dutta, *Op.cit.*, p.22.
"It is difficult to classify a Khasi hima or State as a pure democracy, Oligarchy or a monarchy or even a republic. It contained the element of all to a certain degree. It has been aptly described as a mixed government."

III. KA SYNSHAR KHADAR : 2

Katba ki snem ki iaid ka jinglong tynrai ki Khasi ka dang kylla. Ha ka rukom pyrkhath, khamtam ha ka saiñ pyrthei saiñ hima sima ki bor kiba na shabar ki la wan ban saiñ dur ia ka riti dustur jong ki ha ri Khasi. Ki Khasi ruh khlem da thew ia ka dor la jong ki la shim ia kaei kaba ki nongwei ki ai. Kane ka jingleh bad jingkylla ha ka synshar, ka paw ha kiba pyrkhath. U Amjad Ali, wat la u long u nongwei, u tip bha ia ka tynrai Khasi hynrei haba u iohi ia ka jinglong ka jaitbynriew Khasi u rwai "Synshar Riw Khasi". Ha kane ka jingrwai u da tied tyrnem ia ka jinglong ki Khasi.

Kumba ka paw hi u Amjad Ali um kwah ha ki Khasi kin phai noh na ka jinglong barim jong ki. Bun ki Khasi ki la kylla lyndet na ki riti dustur ba la buh u man shwa.

Na ka mynsiem jong ka poem ngi lah ban peiphang ba ki Khasi ha kito ki por (1880-88) ki la dem ka mon ban pdiang ia kiei kiei kiba ki i kumba kham bha ban ia kaba ki la ju tip. Ha ka synshar khadar ka la kylla na kawei ka por sha kawei pat. Ki Syiem Khasi ki la iateh kular ban ia trei lang bad ka sorkar phareng bunsien.¹

Hato kiei ki jingkylla ba la wan ha ri jong ngi? Mano ba la wan rah ia kine ki jingkylla ha ka liang ka synshar khadar? Kaei ka jing-iateh hapdeng ki phareng bad ki Syiem Khasi?

Hato kane ka jingwan rah jinghikai bapher ka dei ba u khun Khasi hi u pdiang sngewbha ia ki? "U Amjad Ali kum u nongshong shnong ha ri Khasi u i kumba ka jaithynriew kan kie berong ha ka tynneng suda bad ha kiei kiei kiba thymmai naduh ka pyrkhat ka pyrdaiñ bad ki dustur riti baroh."² U Amjad ha kane la ka poem u la huh ia ki kyntien kiba dung shaduh dohnud jong u riew pyrkhat Khasi.

Synshar synshar ko riw Khasi
To synshar hi ia phi.

Ha kine ki kyntien u Amjad Ali u kyntu ia ki Khasi ban synshar hi ia la ki hima bad ruh ban nym shah ia kano kano ka bor kaba na shabar ban tul lar ia ka rukom synshar jong ki. Kumba la huh da u long-shwa man-shwa ki dei ban synshar kat kum ki riti ki dustur ba la seng nongrim da u hyndai. Kim dei ban iakwah ban shim na ka rukom synshar kiwei U Amjad Ali u ngeit ba lada ka ri Khasi kan ym ngam ha kiwei pat ki rukom synshar ka long ka ri kaba tip ia ka jinglong tynrai. Kumjuh ruh lada ka ri kan bud tynneng ia ki mangkarong ba wan pynbieit kan paw shai ha sla pyrthei ba u Khasi u tip ban synshar ia lade kumba ba la huh u kpa bad kñi tymmen. U la pynbud ia kine ki laiñ harum :

U Blei U'n iarap baroh ia phi
Ba'n synshar maphi hi.

Imat u Amjad Ali u sa kyntu ia ka jaithyn-
 riew Khasi namar u tip wat ka synshar ruh da
 don "U Kñi niam lane u nongkñia niam hima"³
 Ka rukom ba u leh ka long ka "jingduwai ia
 U Blei U Trai nongthaw, ba un kyrkhu ia ka
 jaid Syiem, ba un kyrkhu ia ki jaid ba khraw
 bad un kyrkhu ia u khun u hajar bad ia ka
 hima"⁴ Kane la la paw shai kdar ba u long-
 shwa u la buh ia ka riti synshar bad bishar ha ka
 jingpyniaid U Trai Nongthaw. Ka jingkyrkhu ia
 ka hima bad ban da ia u khun u hajar na ka
 jingma. Ki longshwa kim ju kwah ban pyniaid
 la la jingstad hriew hynrei ki pan ki kyrpad ia
 U Nonghuh Nongthaw ba un peit un ri da ma u.
 U Amjad Ali u pynpaw ia lade ba u tip buh ia
 ka rukom Khasi ha ka liang ka synshar khadar
 ba ki da don U Blei u ban iarap ia ki ha ki
 jingeh. Hangne u kwah ba ki longdien kim dei
 ban leh tynneng ne bud ia ka jinglong kiwei ha
 ka rukom synshar khadar. Haba un ieng hi ha
 la ka nongrim ha ka synshar khadar bad ba un
 ym klet ia ka jinglong laitluid. "Ki lah ban bat ia
 ka jinglaitluid tang lada ki pyndem ialade ha U
 Blei bad wad na u ia ka jingiarap."⁵

Balei phin leit kylla mraw
 Ha ki nong ong baroh

Kine ki kyntien wat la kim paw shai ia ka
 jingmut mraw hynrei ki long ki kyntien kiba don
 jingmut. Balei keiñ ki Khasi kin kylla mraw?
 Namar naduh ba sdang u Khasi u long laitluid
 bad uba don la ka jong ka synshar khadar. U
 Khasi uba kwah ia ka jinglaitluid kumta u lohi

ruh ha ki por hyndai u da mang lypa ba u Syiem um lah ban long uba don bor, lym kumta u Khasi u lah ban shah leh bein ha ki kti u Syiem bad kin long kum ki mraw. Hynrei u Khasi u tip bad um kwah ban long mraw hangno hangao ruh. Ki kra tymmen ki seng ki nongrim ha ki rukom bapher na kiwei pat ki rukom synshar khadar jong kiwei pat ki jaitbynriew. Ki sngewthuh shai ruh ba lada bakla ha ka rukom synshar khadar kata kan wanlam ka jingkulmar hapteng u nongsynshar bad u khun u hajar. Kim kwah da lei lei ruh ban iaid ruma ; ki da thew da woh ioh bakla, kumba ka paw u longshwa ha kine ki lum u wanrah ia ka jinglong ba kyrpang "da kaba sain dur ia ka jingim ha ka jingshai bad ha ka jinglailuid."⁶ Wat la u syiem u ieng hujung eh hynrei u long tang u nongpeit bad u nongsharai ban pyniaid ia ka hima ha ka liang ka synshar khadar. Um ai ha u Syiem ia ka bor ioh ba u pyndonkam bakla. Te ki longshwa ki sngewthuh ban lait na ka jinglong mraw ki kwah "ka jingsynshar ia u paidbah da u paidbah".⁷ Ia kane ka kyntien 'mraw' ngi kham sngewthuh shai haba u pynbud ia kine ki laiñ :

Ki nongong baroh
 Bad phin leit kylla mraw balei
 Ha ki jinglong nongwei.

Kine ki kyntien haneng haba ringdur mynta ngi sngewthuh shai kdar u mut 'nongong' bad 'jinglong nongwei'. U B.L. Swer u batai ba "ka thmy beit sha kata ka bor synshar ki por jong u "Ka Sorkar Bilat".⁸ Haba ka sorkar Bilat ka

la wan kiew sha kine ki lum jong ngi ym tang ban ioh jingmyntoi ne ban pyniar ia u pud u sam jong ka, hynrei ruh ban iohi lut ki rukom synshar u Khasi Kane ka long ka jingthmu ba kongsan jong ka, ka la pyrshang da "ki atiar bacher bapher ba ka la lah ban wanrah ia ki katto katne ki jingkylla ha ki dustur ka riti jong ngi kiba iadei bad ka synshar khadar ne ka saiñ hima saiñ pyrthei."⁹ Kane ka jingleh jong ki, ka la pynlong shisha ia ka jingkylla ka synshar khadar ha ka hima Khasi, bad ki la shah bun bor ha kiba na shabar. Ki British ki don la ka jong ka buit. Kum ju kwah ban tuklar hak-dak ia ka synshar Khasi. Hynrei suki pa suki da ki buit jong ki ki la pyndonkam ban ioh ban tuklar. "Ki phareng ki sngewthuh shal ia ka rukom synshar u Khasi. Ka long kaba eh ia ki ban shu pyndonkam jubor namar ki tip ba ki Khasi ki long kiba bat ia ka tynrai."¹⁰ Kumta kane ka jingleh jong ki ka pynshai ba

"Ha ka saiñ hima ka saiñ pyrthei U Khasi u tip kumno ban buh dor ia ka bor u paidbah. Ha kiei kiei baroh ka bor ka jong u paidbah ka dei ban long ka khlieh tam..... katkum ka riti ka dustur ba la buh namar kata u Syiem ha ri Khasi u synshar hynrei um bat la ka bor synshar."¹¹

"Dei ki bekhrav, kiba long ki nongialam ban la ki nongsynshar jong ki jaid, bun ki shnong kiba seng ia ki hima bad kiba tieng ia ki jait Syiem. Bad, hadien kata, u Syiem u sa lah ban saiñ hima saiñ pyrthei na ka bynta la ka jait

Syiem bad na ka bynta la ka hima".¹² Kane ka paw shai ba u Khasi u don ki riti ki dustur ha ka synshar khadar. Ki don la ka jong ka kumno ban thaw ia ka synshar ha kine ki lum. Ka sorkar Bilat ka iolu ia ka rukom synshar u Khasi ba ka pher na kiwei pat ki rukom synshar ha ka pyrthei, kan long kaba eh ia ka ban shu leh jubor namar ki sngewthuh shai ba ka bor synshar ka dei ha ka kti ki paidbah. Ki British ki paw hi ba ki long ki briew kiba stad bad shemphang kumba u Amjad Ali u la kdew ha ka "Synshar Ri Bilat," 'Kan long ka ri jong ka jingstad.'

La sngewthuh shai ba ka ri Bilat hi ka long kaba shemphang ha ka rukom synshar khadar. Te ka long kaba suk shibun eh ban prat lynti ha ka synshar u Khasi namar ki don ki buit ban bat ia kano kano ka ri ha ki kti jong ki. Ki British, ban pynpait pynpra ia ka jingsynshar, ki la pyrshang "ban pyniadei bad ki Syiem bad ki la kyntiew kum ki nongsynshar ban bat ia ka bor. Ki ai nam ia ki kum ki Raja. Ki sdang ban pynjingai ia ka Durbar bad ia u paidbah kiba long kiba bat lang ha ka bor synshar."¹³ Kane ka dei ka buit jong ki ban pynbakla ia ka rukom synshar u khun u hajar. Kumba ka paw, u Khasi u pynshong tvnrai ia ka synshar khadar ha u Syiem "te lada weng noh ia u Syiem, ki khun ki hajar bad ka kur ka jait kin pra bad kumjuh ka jingsynshar u paidbah."¹⁴ Kum ka jaitbynriew Khasi lada ki bor na shabar (British) ki pyndonkam da ki buit jong ki, kin sa shu long kum ki mraw bad ruh kin ym don

shuh ka rukom sañ hima sima ba la buh da u longshwa manshwa. Ka jingiateh (agreement) hapteng u Khasi bad ki Phareng ka long u Mawjam nyngkong duh ba ki Phareng ki pyn-donkam ia ka buit synshar jong ki. Ha ki snem 1829-33 "ngi iohi bun ki jingiateh hapteng ki Syiem Khasi bad ka sorkar Bilat da kaba ki pdiang ia ki jingiada jong ki".¹⁵

Mynta ngi sngewthuh shai ba u Khasi u wad hi ban long u mraw ha ki kti nongwei. Um sngewthuh ia ka jingmut jong ka sorkar Bilat bad ka jingthmu jong ka. Ka jinglong tynrai ka la nang hiar suki. U ngeit ha ki jingthoh jingtar ki nongwei; um tip ba kan ialam ia u ban long mraw. Ka synshar ka khadar kan ym long shuh kaba itynnad namar la duh ia ka jinglong tynrai la jong, uba klet ia ki riti ki dustur khlem pep un long u mraw.

U Amjad Ali u la kham ngam jylliew shuh shuh haba u peit bad ong

Khlem pyrkhat ka jinghikai
Jong i thawlang bad iawbei.

Ha u Khasi naduh ba sdang hi ka jaitbynriew ki don ki kur ki jait bapher bapher, ki don la ki jong ki jong ki tynrai ba la buh da ki iawbei bad kpa tymmen. Hangne u Amjad u la klet ia u Suidña uba long u Kñi jong ka kur uba peit ia ka kur ka jait uba synshar ia ka jingbha lem kiwei. Hynrei wat la katta ruh ngim lah ban beñ ne woh nia ia u namar ka daw ba u

la pynpaw hi ha ka *preface* jong u. Hato kine ki lai ngut u thawlang, iawbei bad u suidña ba u Amjad u ong, kim dei kiba seng ia ka kur ka jait?. Dei na kiba la mih bun tylli ki shnong da kaba seng ryngkat ka synshar ka khadar hapoh ka nongrim ba la seng ma ki. U Khasi u la seng ia la ka nongrim ba ka liang ka synshar khadar ha ki nongrim ki thawlang, ki iawbei bad ki suidña. Kaei kaba sngew phylla shuh shuh ka long lumno ba u Amjad Ali u sngewthuh ia ka synshar Khasi bad lada ki Khasi kin klet ia kane ka rukom synshar ba la seng nongrim da u longshwa khlem pep ka jaitbynriew ka im ha ki sngi jong ka jingkahdum. Lada ma ngi ngi bud tynneng ia ka rukom "Jingsaiñ pyrthei bathymmai ki sa klun ia ngi bad ngin ym shem shuh ialade."¹⁶ Ki Khasi ki dei ban da pyrkhath sani bha bym dei ban shu leh jyndat ia kiei kiei biroh. Haba ki wan ki jinghikai bapher wat shim ba ki long kiba bha, hynrei da thew tarajur ia ki. U Amjad Ali u ong ba lada ki Khasi ki la kylla namar ki khlem pyrkhath ia kaei ba la buh u longshwa manshwa ki shu shim la ka shim ia ki. U Amjad u kyntu ruh ia ki Khasi ba kin iatylli para ma ki. Namar ha kito ki por ki him ki la iapait iapra. Ki la iateh bad ki British ban ioh ki jingmyntoi. Bun ki Syiem Khasi ki iateh bad ka Company "ym tang ban iarap ia ka company na ki jingieng pyrshah na kiwei ki Syiem Khasi, hynrei ban pyndem ialade ha ki jingiada jong ka company na ki jinghiarthma jong kiwei pat ki Syiem Khasi."¹⁷ Kane ka dei ka daw ba ki Khasi ki iapait iapra ban ialeh

pyrsbah para Khasi bi. Ha kito ki por ki Khasi kim sngewthuh shuh ban ia peit para Khasi. Ka jingshem jong ki ia ka jingiateh bad ki Phareng ka la wanlam ka jingiapher jingmut hapteng ki ara Khasi. U Amjad Ali u iohi ia kane ka jingiapait iapra u kyntu ia u khun Khasi.

Phin ioh jingsuk shisha te phi
 Khlem artatien artat
 Haba iasoh ma phi.

U pypaw ruh ba ki Khasi kin suk kin saif lada ki sngewthuh ia ki jinglong barim ne ki jinghikai u longshwa manshwa u la buh bad u la "iohi lypa ba ki khun ki briew jong ki kin poi ha kawei ka sngi ha ka khim, ki la buh lypa ia ka nuksa kumno ban seng ia ka bor kaba khlaif na i bor iba tlot."¹⁸ Kane ka dei kawei ba u Khasi u dei ban phai dien bad bud ia ki nuksa u longshwa. Haba ki bor kiba na shabar ki wan ban thom bor ia ka ri Khasi da kiwei ruh kin ym lah lada ka 'Ri Khasi bad Synteng' ka lah ban mih na ka jingiasyrdoh lang ki hima baroh bad lada ka dorbar-Syiem ne ka dorbar-hima ka lah ban san sha ka 'Dorbar Ri'. Hato ka bor jong ka jaitbynriew Khasi kam la kham khlaif bad kham paw khmat haba ia mih pyrthei ha madan?"¹⁹ Imat u Amjad Ali u la sngewthuh shai ia ka jinglong tynrai ki Khasi. Haba u la iohi kumno ka synshar ka khadar ha ki por jong u ka la kylla ki la klet ia kaba la buh u longshwa manshwa. Ka la wanrah ia ka jingiapait iapra hapteng ki Khasi. U Amjad da

ka mynsiem ka jingkyrmen, ba ia ka jingtip jong u ia ka rukom tynrai u Khasi, lada ki hima Khasi kin iasoh ba kin ia tylli kawei, kano ka jingeh kam lah ban rat ia ki. Da ka jingtylli kawei kumba la buh u thawlang, iawbei ha ka nongrim ka hok ki jop ia ki bor ba na shabar. U kyntu ba kim dei ben wad ia kano kano ka jingsuk kba ym don tynrai. Haba ki Syiem Khasi ki wad ka jingsuk na ka Sorkar Bilat ki pyrkhath da kaba iateh jutang bad ki kin suk kin saiñ. Hynrei kane ka kylla khongpong. Namar ki bor ba na shabar ki iohi ia ka jingmyntoi ialade shimet ki wad lad ban pyniadei bad ki Syiem Khasi wat ban iarap ia ki haba ki shem ki jingeh. Ki Syiem Khasi da ka jingsngewthuh bakla ban wad ia ka jingsuk ki kloi ban pyniadei ialade bad ki Phareng. Ngi sngewthuh mano bym wad ia ka jingsuk, baroh uba kwah ia kata. Ngim dei ban klet ba ki longshwa manshwa jong ngi ki la buh ia ka jingsuk ha ka synshar khnang ba u longdien unsuk ban tip ia ka rukom synshar bad ruh ka ri barch kawei kan im suk. Ka jingsuk khlem ka tynrai kam lah ban ieng slem. Te u Amjad Ali u kyntu ban shem ia ka jingsuk ki dei ba 'soh maphi hi' kumba u longshwa u leh kumta. Kane ka wanrah ia ka suk ka saiñ ha ka synshar khadar khlem iapher jingmut iwei ia iwei pat. Kano kano ka ri ha ka pyrthei kumba ngi ju tip ba ka la don ka jingiakhih ne iapait iapra ha ka ri (internal disturbances) kan wanrah ia ka jingshong syier. Kumjuh kano kano ka ri haba tylli hapoh iing ka wanrah ia ka jingshong shngaiñ bad ruh ka jingsuk. Kumjuh ha u Khasi

lada ki briew ne ki nongshong shong ha ki hima bapher bapher lada ki iatylli para ma ki ki lah ban im suk bad ym don ki bor kiba na shabar kin wan iuh roit.

Kaba u Amjad Ali u iohi ba ka ri Khasi na kito ki por ka la don ka jingbymiattyli bad "jingkylla ka la sdang ban tap lup ia ka ri haduh ba hateng hateng la wallam ki jingisih bad jingiapaith hadpeng ka jait bynriew."²⁰ Khamtam ha ki jingiateh kular hadpeng ki Syiem Khasi bad ki British kaba la pynkylla shisha ia ka long tynrai synshar u Khasi. Ki jingiateh soskular ne (agreement) ki sdang suki suki ki la sdang shwa 1859 nangta 1862-64, 1867, 1872. Kine ki snem ki dei ki mawjam ba ka British ka ia teh kular (agreement) bad ki Syiem Khasi. Ha kajuh ka por ki long ki jingiateh (agreement) ban ialam shaduh ban shim sanad. Ha ka 1877 kine ki jingiateh (agreement) la weng noh hynrei tang ba ka sanad ki la pynneh. "Balei ki leh kumne? Lehse ki Phareng ki kwah ban pyndem ia ka bor u Syiem. Da kaba weng noh ia ka jingiateh kim ithuh shuh ia u Syiem kum uba la kular bad ki. Ka sanad ka long ka buit saifi pyrthei, lyngba kane ka jingiateh ka wanrah ia kata ka jingithuh ia ka jingdon bor ka British. Kumjuh ruh kane ka wanrah ia ka jingsngewthuh bad jingsngew ia ka jinglong ba hapoh ki Syiem la ka jingiadel bad ki Phareng."²¹ Da kane ka rukom ba kumno ki British ki la ioh ban tuklar ia ka kam ting kam sem u Khasi bad ka jingkylla ka synshar ka khadar ba la buh da u longshwa manshwa. Ki British ki la ioh ban ktah ia ka bor ba ha khleh

tam'eh. Kane ka la ktah (I) ia ka dor u Syiem bad kumjuh (2) ia ka dorbar. Hynrei na ka jingiateh bad ki British la khanglad ia u Syiem ha kiba bun ki bynta.

Ha kaba iadei bad ka jingkiewkhet ki Khasi hyndai ki da tynshongnia ha uro uno u Syiem u ban long u Syiem. Ka Dorbar ka thew ka woh ia ka jinglong Syiem. Haba ki Khasi ki thung Syiem ha "ka Dorbar ha dei ban jied ia u Syiem ka jied na ka jaid Syiem jong ka hima hi kat kum ka riti dustur."²² Kane ka dei ka tynrai ki Khasi ha u Syiem u dei ban jied da ka dorbar hima khnang ban bha ka synshar khadar.

Hynrei kine ki jinglong tynrai ki la duh haba ki British ki sdang ban tuklar ia ka kam syiem ka bym iadei ei ei bad ha ka rukom tynrai u Khasi. "Ha ki ror ki British ha ki katto katne ki kam kiba kyllai ia pynlong ban jied ia u Syiem da u jaidbah."²³ Kane ka la wanrah ia ka jingkvlla ka bym iadei dur ha dur ha ka rukom jied Syiem u Khasi. Namar u Khasi u tip ia kane ka jingjied paidbah (popular election) ia u Syiem hynrei u pynshongnia ban buh dor ia u Syiem bad u paidbah, kumta la jied da ka dorbar. Kane ka jingjied paidbah ka la wanlam ia u Syiem ban don ka bor wat ka Dorbar ruh kam lah shuh ban weng ia u Syiem lada u leh kano kano ka bymdei. Ka sorkar Phareng ka la nangioh lad shuh shuh ha ka bor synshar, namar ngi sngew-thuh shai "Ki Syiem Khasi ki long-tang ki shakri

sorkar ba ka sorkar ka lah ban leh donbor halor ka thung Syiem.”²⁴ Ka jinglong tynrai ki Khasi kumba la seng da ki kpa tymmen ka la jah. Ka riti ka dustur kala kylla khong pong. “Ki jingjied Syiem ba da ka Dorbar la kyntait noh kaba long kawei ka nongrim ha ka jingkiewkhet.”²⁵ Kane ka long ka lynti ba u barim bajah u la pynrung ha ka jingiadei bad u Syiem, hynrei kane ka la jah na u Khasi Khara. Kane ka jingkylla ka la ktah shi-sha ia ka ri Khasi ha ka rukom sain pyrthei u Khasi. U Khasi u niew ia u Syiem kum uta u ban peit ban synshar ia ka hima ryngkat bad ka dorbar. Haba ki Khasi ki jied ia u Syiem ym doi ban shu jied kulmar “Ki da ia pyrkhat bha biang pa biang ioh kim long kiba bit ha ka kam, namar ba ka long kaba jah buron ia ki ban pynkheĩ Syiem pat ia ki haba la thung.”²⁶ Ka jingwan ki Phareng ban tuklar ia ka kam syiem, ki long ki nongwei ki bym tip ia ka tynrai u Khasi kumjuh ki long ki briew kiba kheĩ bieit ba u Syiem Khasi “u long hi kum u Syiem khariqng Syiem kharlieh.”²⁷

Ki phareng ki thew ruh ba ki Khasi kim iapher bad ki syiem jong ki syiem dkhar. Ki khlem tip kaei ka tynrai ba u syiem u mih bad kaei ka bor u bat ha ka liang ka synshar khadar. Ki syiem Khasi kim long kum kito ki syiem ba don shapoh dkhar ne sha kiwei pat ki jaka, ki iapher shibun na ki, ha ka kyrdan, ha ka synshar bad kumjuh ruh ha ka bishar.

Kawei ka ban ialam ia ngi ban kham shai shuh shuh ba ngim lah shuh ban khot la ki

syiem bashisha ba bat ia ka bor syiem dei naduh ka "jingioh ki phareng ia kine ki lum jong ngi haroh, ki kam thung syiem bad ban bat kiwei kiwei ki hap hapoh ka bor jong ki phareng.²⁸ Ki syiem Khasi ki hap ban kohoguh ia ki phareng ha ka liang ka jingpyniaid synshar khadar. Ki syiem "Ki la shah pynhar kyrdan na ka kyrdan syiem kum ki nongtrei sorkar namar ki dei ban peit tang katto katne ki kam ha ki (district) ne jylla khun".²⁹

U Amjad Ali u iohi ia ka dor u syiem ba ka la hiar namar ba ki leit sngap ia ki 'nongong'. Ka kyrdan ba ki bat ruh kam dei shuh kum ka kyrdan syiem. Da kane ka jingiateh ka la wanrah ka jingkylla khongpong khongdeh ia ka rukom synshar u Khasi. "U Syiem ruh u la duh la ka nam ka burom ba la buh u mynbar m... Nelor nangta ki la shu thung ia u da u paitbah ym dei shuh da ka dorbar halor ka jingpyniaid ka sorkar phareng"³⁰ Kane ka wanrah ia ka jinglong bathymmai bad ka la pynduh ia ka jinglong tynrai kaba u Khasi u niew burom ia u syiem, hynrei hapoh kane ka jingpyniaid bathymmai "kim long shuh ki syiem U Blei namar la jied ia u da u paitbhar bad dei ban pyndem ialade ha ka bor ka sorkar phareng." ³¹ Ka jingioh bor jong ka sorkar phareng halor kine ki lum jong ngi ka la long ka lad ia ki ban knieh lut kat kiba don ha ka liang ka synshar khadar. "Ka bor ka la bat ban thung ia u syiem bad kumjuh ruh ka lah ban weng ia u khlem kano kano ka daw".³² Ka tyllong tynrai u Khasi ha ka thung syiem bad buh ia ka dor ka hma

ka la sdang ban jah suki pa suki. Ki Khasi ki la sdang ban shim ia ki jingmut bapher bapher ba la wanrah da ki nongwei ban saiñ dur ia ka long rynieng la jong.

Kane ka jingiateh kam wanrah tang ia ka jingiadei bad u syiem hynrei ka ktah ruh ia ka dorbar kaba u Khasi u ngeit ba ka dei kaba u Khasi u ngeit ba ka dei kaba kyntang tam ne ka dorbar blei".³³ Hynrei ki phareng ki la pyn-jakhlia ia ka da "kaba kynthup ia kiwei pat ki briew ba hapoh ka hima ki bym don hok ei-ei ruh em ban ioh ia kane ka burom."³⁴ Ha ki por mynshwa ka dorbar ka long kaba kongsan tam. Namar dei ma ka, kaba bit ia ka bor jong ka hima baroh kawei. U syiem um lah ban leh ei-ei khlem ioh ia ka jingbit jong ka dorbar.

Haba bishar, ka dorbar u longshwa, ka bat bha la ka bor jong ka. "Hei, ym ju bit u briew ban leh tam ne pynlah ia kaba la long la mih ba dorbar bad kaba la pynmih da ka dorbar."³⁵ Hynrei kane ka jingiateh ka wan rah ia ka jingduh lad ka dorbar ha ki bun ki bynta. Bun ki jingbishar ka synshar khadar pyniaid ia ka kam shnong kam thaw la pyniaid da ki phareng. Ka jingshisha ka rukom synshar Khasi ka iapher shibun shah na ka rukom synshar kiwei pat ki jaidbynriew. Ka jingpynkhraw shuh shuh ia ka bor ka sorkar phareng dei na ki daw ba ki Khasi ki long "Ki bym nangthoh nangtar, kumta kim nang ban synshar."³⁶ Hooid ka long kaba shisha ba ki Khasi ki long shisha ki bym pat

nang pat stad, hynrei ki don la ka jong ka buit ban synshar khadar dei da ka jingwan ka thoh ka tar ba la n̄iew ia u Khasi ba u long uba dang bieit, te dei da kane ka jingwanrah ki phareng ba ki Khasi ki shim beit ha ka rukom thymmai.

Ka dorbar u Khasi ka la duh wat ha kiba bun ki bynta u Khasi. Ka jingshim ia ka buit thymmai ka la wanrah ia ka jinglong tynral ban duh. "Ki briew ki sdang ban tur shuh shuh ban kyrpad ia u Deputy Commissioner, te u Commissioner bad ka sorkar da kane ka lad ka la ioh ban tuklar bad ka wanrah shuh shuh ia ka jinghiar dor u syiem u dorbar."³⁷

U Amjad Ali kumba u paw hi ha kane ka jingrwai 'Synshar Riw Khasi' u khlem kren³ ia baroh ki hima Khasi ba synshar hi hynrei³ u kren ia ki hima ba hap shabar jingsynshar ki hima phareng. Bun hi ki hima Khasi ki dang lait na ka jingsynshar ki nongwei (British) bad

...tang khyndiat eh kiba hap hapoh ki jingsynshar ki British ki hima kiba shabar kita ki jaka kiba ki khot ki British erea, ki peit bad ki synshar hi ia ki kam ki jam namar ki dei ki semi-independent State... U Ali u kren ia ki hongshong shnong jong kita ki hima ha kane ka poem.³⁸

Ki jaka kiba hap ha ka British area ki long

KA SYNSHAR KHADAR

03/1, H.O.
31/5/11
Hima Sohbar bad hima Jaintia....ki shnong
kiba la kylla jaka phareng ia ki khot ki
British villages, bun kum, Laitkroh,
Laitkroh, bad Mawbeh Laitkroh....Umñiuh,
Lakading, Tynring, Tmar bad Nongjri....Marbisu
bad bun kiwei kiwei de.³⁹

Ia ki hima Khasi bad shnong Khasi ba la
pynkylla jaka phareng (British area) la khot da
ki kyrting Khasi and Jaintia Hills Distr.ct.⁴⁰
Kaei ka jingiapher hapdeng ki British area bad
ki hima kiba dang sah shabar ki British area ne
ki Independent State bad ki semi-Independent
State ha ka synshar khadar ?

Ia ki shnong kiba hap hapok ki jaka jong ki
British area la juh tip kum ki non-State "Ba ia
ka bor synshar la bat da ki phareng."⁴¹

Kim lah ban buh dor ei ei ruh ha ka syn-
shar khadar, halor ka thung syiem ki British ki
bat ia ka bor halor ki British area Kumba "ha
ka 1885 lah ban ong ba baroh ki jingkiaw khet
ki syiem Khasi dei ban py tip sha u District
Officer."⁴² Ki don ki hima ba ka British ka la
h lyngba "da ka bor jingjop thma ne da ka hok
ban pynasoh, kum ka jingja ia ka Mawmluh la
knieh na ka hima Nongkhlaw."⁴³ Ha ki British
area ka Sorkar ka lah ban shim khajda ia ki ling
bad kumjuh ia ki jaka ba ka donkam lah ban
shim.

Ki semi-independent ki dei ki state ba u Amjad Ali u kren ha ka kot jong u. Kine ki hima ki dang don la i jong i bor ban synshar khadar. Dei da ka jingiateh jong ki bad ki British ha kaba la pynlong ia ki ban hap hapoh ki jingpyniaid ki British. Kumba ngi shu shim nuksa kumno ki semi-independent ki iateh kular:

Ngì pyndem ialade ha ka kti jong ki Company da ka jingkyrmen ba kin da ia ka ri bad ngi rung ruh ha ka jingiateh bad ki da kaba buh ia ki hima jong ngi halor ka jingiada jong ki.⁴⁴

Kumba ki paw kine ki semi-independent state ki kham don ka bor ban ia ki dependent state "haba shu kren ka sorkar kam don bor ban tuklar halor ka jingkiew khet u Syiem."⁴⁵ Wat la ki don ka bor ha la ka jong ka jingpyniaid hynrei "ha ka ktien ki hima Khasi ki long semi-independent state ha ka Subsidiary Alliance bad ka British. Ha ka jingshisha ki long tang ki khynnah rah khubor. Ka jingdon bor jong ka sorkar phareng halor ki hima Khasi ka long kaba khraw shibun eh kat haduh ba la hiew ia ki kum ka bynta jong ka British India."⁴⁶

U Amjad Ali u kyntu ia kine ki hima ba shabar ki British area, ba kim dei ban shah pynbieit ha ki British, ki dei ban teng ha ka hongrim. Kumba u longshuwa manshuwa u la buh naduh nyngkong. Kim dei ban klet ia ia ka

tyurai la jong. Kim dei ban fiiew poh ia ka nong-rim ba ki ieng. Lada ki hima kim leh bymsuidfiiew kata ka long ka lad ban duh noh ia ka jinglong tynrai ha ka synshar khadar. Ki Khasi ki dei ban sngewthuh ia la ka jong ka tynrai ha ka saiñ pyrthei saiñ hima ; kaba u la buh u long-shwa manshwa. Lada ha ka jingsarong ki hima Khasi ki bud ia kaei kaba thymmai ki long ki briew ki bym lah shuh ban kit khlieh ialade. Kim dei da lei lei ruh ban klet ia la ki jong ki nong-rim, "kim dei ban bret ia ki dustur riti jong ki, hynrei ban bat khak ia ki baroh da ka jingsngewrit bad jinglong hok."⁴⁷

U Amjad Ali u la iohi kumno ba ki Hima Khasi ki la ngam ha ka jingriam ki nongwei bad ruh kim lah ban wan biang sha Ka tynrai. Ki la hap bud ia ka rukom ki nongwei, ki jinghi-kai jong ki thawlang ki iawbei bad suitña ki la bret ia ki.

Ki Jingkdew

1. H. W. Sten, *Jingpule Kyrpcng*, (Shillong, 1980) p. 24.
2. Sten, *Op.cit* . p.25.
3. H Lyngdoh, *Ki Sylem Khasi bad Synteng* (2nd edition, 1952), p. IX.
4. *Ibid.*,
5. Sten, *Op. cit.*, p.24
6. *Ka Syngkhong Jingtip* (Vol. I), .February, 1958, (No. 1) p. 61.
 "It is remarkable that here in these rather isolated hills Khasis in their struggle for existences had succeeded in building up for themselves a civilised and democratic way of life."
7. Lyngdoh, *Op. cit.*, p.VI.
8. *Ka Thiar ki Nonythoh* (Vol. III) 1981, Shillong, p.8.
9. *Ibid.*,
10. P.N. Dutta, *Impact of the West on Khasis and Jaintias*, (New Delhi, Cosmos, 1982). p. 145.
 "The British government had to move very cautiously in relation with such ancient institutions."
11. H. O. Anderson Mawrie, *Ka Pyrkhaz U Khasi*, 1981, p. 70.

12. Lyngdoh, *Op.cit.*, p. IV.
13. Dutta, *Op.cit.*, p.149.
 "transacted all business with the chief recognising them as the real head of the state even rajas, they had few contact with durbar much less with the paidbah of people who share authority with the syiem."
14. *Syngkhong Jingtup*, *Op. cit.*, pp.60-61.
 "Remove him and the people and clans fall a part and democracy defeats it own purpose."
15. H. Bireh, *The History and Culture of the Khasi People*, 1961, p. 135.
 (1829-33) saw many treaties being concluded between Khasi chieftain and the company by which they accepted its protection."
16. Lyngdoh, *Op.cit.*, p. XV.
17. *Khasi Heritage*. Umsohsun, Shillong, 1979, p. 62.
 "Not only promised to help the Hon'ble company against another Khasi chief but surrendered some of his respective territory against an attack by any other Khasi chief."
18. Lyngdoh, *Op.cit.*, p. XV.
19. *Ibid.*,
20. *Ka Thiar ki Nongthoh*, *Op. cit.*, p, 10.

21. V. Venkata Rao, *A Century of Tribal Politics in North East India, 1874-1974* (1976), p. 33.

"Why this was done? Perhaps the british government wanted to reduce the stature and influence of the chief by abolishing the system of agreement of the chief were not recognised as a contracting party. As Sanad is political parlance was generally issued indicating a grant of recognition from the known to the ruler of the state. A Sanad was also intended to create a feeling and foster the idea of absolute subordinate position occupied by the chief a relation to the british authority."

22. Dutta, *Op. cit.*, p. 134.

"electoral Durbar used to choose a member of the syiem clan in the state according to the custom of matrilinealism."

23. H. Bareh - *Khasi Democracy*, (1964), p. 57.

"during the british period, owing certain complication, popular election being held."

24. Dutta, *Op. cit.*, p. 137.

"the chief of the Khasi state became virtually the nominees of the government, owing their appointments to them."

25. *Ibid.*,

"mere blood relationship and election by the durbars were no longer the only basis of a chief's right to succession."

26. J. Bacchiarello, S. D. B., *Ki Dienjat jong ki Longshwa*, (1974), p. 100.

27. *Ka Thiar ki Nongthoh*, *op. cit.*, p.8.

28. J. N. Choudhury, *Khasi Canvas*, (Calcutta, 1978), p. 262.

"occupation by the British, every nomination and tenure of every chief or headman became subject to the confirmation of the British government."

29. Dutta, *Op. cit.*, p.141.

"were thus reduced to the status of the officer of the government they were to discharge certain specific judicial and other duties in their district."

30. Dutta, *Op. cit.*, p.147.

"Syiem had also lost their ancient status.... Moreover they nominated by the popular not by the durbar of the head of the clan and appointed by the government."

31. *Ibid.*,

"Ki Syiem ki blei or syiem of god. Because they were choosen by the generality of the people and owned their elevation to the chiefship to the favour of the government."

32. Venkata Rao, *Op. cit.*, p. 34.

"government power of appointing the syiem is automatically follows that it had the power to dismiss him at any time without assigning any reason."

33. Gordon, *Op. cit.*, p. 69.

"Suppose by the people to be an institution of divine origin."

34. Dutta, *Op.cit.*, p.148.

"inclusion the elder and mobber of leading men of the state who had no divine or hereditary right to the honour."

35. Bacchiarello, *Op.cit.*, p.29.½

36. Dutta, *Op.cit.*, p.147.

"Illiterate, they could not legislate for the state"

37. Cantlie's, *Op.cit.*, p.146.

"Their subjects made appeals and petition to the deputy commissioner, the commissioner and the government with no thought that the more the interference the less the independent as their own chief and durbar."

38. Ka Thiar ki Nongthoh, *Op. cit.*, p. 11.

39. L.G. Shullai, *Ka Ri Shong Pdeng Pyrthei*, (1678) p. 516.

40. Shullai, *Op. cit.*, p. 6.

41. Nalini Natarajan, *The Missionary Amongst the Khasis*, (New Delhi, 1977). p. 139.

"Of which the power of administration were transferred to the government when separated from their respective parent Khasi state".

42. Dutta, *Op. cit.*, p. 135.

"in 1858 it was observed that the succession of all dependent chief was regularly to the district Officer."

43. Bareh, *Op. cit.*, p- 204.

"by the virtue of conquest or right of annexation as in the case of Mawmluh wrested from Nongkhlaw."

44. Choudhury, *Op. cit.*, p. 302.

"We acknowledge our subjection to the honourable company with the object of having our country protected and entered into the deed of agreement to the protection of the honourable company."

45. Dutta, *Op.cit.*, p.134.

Semi-independent states, theoretically the government had no right to intervene in the succession of the chief.

46. Venkata Rao, *Op.cit.*, p.35.

"In theory the Khasi states were semi-independent states in subsidiary alliance with the British Government, in practice they were reduced to a status of messenger boys. So wide were the power of the British Government over the Khasi states that they might be regarded as a part of the British India.

47. Sten, *Op.cit.*, p.29.

IV. KA BISHAR

Nalor ba ki don la ka rukom s ynshar ki Khasi ki ju don ka jingbishar ia ka kajia m'jia. U Amjad Ali u la iohi ba ka rukom synshar ki Khasi ka pher na kiwei pat ki rukom b'shar ha ka pyrthei. Ki Khasi ki sain dur ia ka Bishar ha kiar kyrdan. Haba u briew u pynkheĩn ia ka adong shnong, U Syiem um ju bishar dei tang ki tymmen ki san. Lad ka jingpalat ka long kaba kham jur bym lah iasuk shuh tang da ki tymmen ki san la bishar da u Syiem bad kiba khraw batri. Haba ka jingbishar kaba kham eh, haba uba sakhi ei ei ki shu "pyniasmai hi tang para nongialeh haba ki da kohnguh baroh ar liang ba kim ia duh ia tan kat uba pap, haba kim lah shem da ... bishar jingtohkĩt ha khmat ka dorbar."¹ Ka jingb'shar ha ka kam kaba kham eh shuh shuh "ki bym tip shuh ia ka pap ia ka hok ki ju pyndonkam da ka pynkie klong lane da ka jingiangam um lane da ka shad ka kheĩn ba ieng ka hok"²

Mynshwa eh haba ki bishar ki da khang shnong bad baroh ki rangbah ki dei ban poi "Uno uno u bym poi la'e u bym sngap un shah pynshitom da kaba u hap ban siew ia Kuna."³

Ha ki katto katne ki jingrwai jong u Amjad Ali u phawer ia ka rukom bishar Khasi ruh. Ha ka jingrwai "Topu" u la ring dur ia ka rukom bishar Khasi hyndai. Kumba la ong haneng haba don kano kano ka jingiakajia ka bym da long kaba eh u Syiem um bishar hynrei u phah sha ki tymmen ki san ban bishar bad ban sneng ban

kraw ba ki ar liang ki iasuk noh para ma ki. Ha kane ka jingrwai 'Tonu' u Amjad Ali u kwah ban pynpaw ia ka rukom ba kumno ka bishar shnong hi u Rangbah u dei ban pyniasuk ia kiba don ha ka kajia. Ki nuksa ngi lah ban ai ha kine ka rukom bishar ia kiba rit ba jem ka long kum ka jingkren khlem akor bad ki jingleh ki bym jadei dur ha ka imlang sahlang. Kine kim ktah ia ka adong shnong bad u Rangbah Shnong u dei ban pyniasuk ia ki. Teng teng ki ju don ki jingbishar kiba kham eh kiba ktah ruh ia ka adong shnong hynrei kim ju shim bishar mar mar ki da khot ia ki baroh arliang mamla ba kin ia suk ia sain ban ym don kano kano ka jingia-kajia majia ha shnong ha thaw. Kumjuh ruh lada kine ki arliang mamla kin iasuk u Rangbah shnong had ki tymmen ki san kim ju shim bishar shuh.

Kumjuh ruh lada dei ka jingbishar ba kham eh kham jwat kum ka ia knieh khyndew bad kiwei kiwei, u Syiem, shwa ban shim ia ka bishar nyngkong duh un pyni ia ki baroh arliang mamla ki l. d bad ki lynti ba kin lait na ka ling lieh ling saw ba kin ia poi noh sha ka suk ka sain khnang ban lait na ka bishar. Lada ki arliang mamla ki iasuk kata U Syiem u leh kumjuh umba leh u Rangbah shnong ba ki tymmen ki san ban shu snong shu kraw ba kan nym jia shuh kum kane lano l. no ruh. Hynrei lada ki arliang mamla kim iasuk u Syiem u hap ban shim da ka jingbishar khnang ban iasuk para maki. U Syiem Khasi ne u Rangbah shnong ki bishar da ka hok khnang ban iasuk ha shnong ha thaw, ne ha ka hima. Ha kine ki laia harum

u Amjad Ali u pyni nuksa ia ka kamram u Rangbah Shnong da ka kam Topu hapdeng ki para mrad :

Kum u Rangbah ha ki paitbah
 Uba don ka bor bad ka hok
 Ba kwah jingsuk ha ka pyrthei
 Ba nym ia shun para lok

Ki Khasi ki sngewthuh shai ba u Syiem kumba ki la thung khnang ia u ban bat ia kane ka kam khnang ba ka hima kan shong suk. Kum juh ruh u Rangbah shnong dei ban peit ia ka jingsuk jingsaiñ ha shnong kumba ka kam ka hap ha u khamtam u rangbah shnong bad u Syiem ba bishar ki hap ban bat ia ka bor jong ki khnang ba kan laid beit ka bishar. U Syiem ha ka jingbishar u long tang u nongialam 'U long tang u nongplie ia ka kam bishar kum u nongbishar'.³ U Syiem bad kiba khraw batri kumba la pynkup ia ki da ka bor bad ka hok. Ki kham pher na u luk u lak ne haba ki bishar ki ai ka rai hok kim ju peit shiliang khmat iano iano ruh. Kumba ka paw hi ki nongbishar ne u Syiem ne u Rangbah shnong kim kwah ia ka bishar ka bym hok hynrei ki kwah ia ka bishar kaba shong hok bad ruh ki kwah ia ka jingshong suk u khun u hajar.

U Amjad Ali ha "U Nongkhaiñ bad u Napit" u rwai ia ka bishar Khasi kaba kham pher na ki rukom bishar ba mynshwa ; imat ka kham laidei dur bad ka aiñ Phareng. Lah ban peit ia kane khyndiat. Nyngkong eh ki British "ki la knieh ia ka bor bishar u Syiem."⁴ Kane ka la

ktah shibun eh ia ka bishar tynrai u Khasi. Ka paw ba kã “bör bishar jong ki kim lah ban bishar shuh la kiba dei ki nongwei ki bym dei na ka hima la jong.”⁵

Nyngkong eh kumba paw hi u Syiem Khasi “ha ka kam bishar bad ka ñng dorbar kumba ai ia ka rai.”⁶ Hynrei dei da ka jingiateh bad ki British ba ki Syiem Khasi ki la duh noh ia ka bör bishar kut.

U Amjad Ali u pynpaw ruh ba naduh ki por ka sorkar phareng ki don kita ki ñng Kashari kiba u Khasi u ju tip. Hynrei ki jingmih ki ñng Kashari, kumba ka paw ka jingbishar hangta ka kynthup tang khyndiat ngut ym ia ka shnong ne ka hima baroh kawei. Ha U Nongkhaii bad u Napit’ U Amjad Ali u wanrah ia ka dur bishar ki Phareng ia ka kam pyniap briew. U Napit u la pyniap ia u Braman. Ki Khasi kim ju set Phatok namar, “ki ai ki pynshitom da kaba shoh ia u nongleh sniew haduh ban da iap da ki tangon ki lymban.”⁷ Ia une u Napit, u Ali u rwai, la kem bad la set ha byndi. Don ka jinglam jingmut ba ki Khasi ruh ki don ka ñng byndi namar ha la ka jingshahset jong u Borkuhaii Syiem Synteng ha u Syiem Haiising Syiem Nongkrem ngi pule ba u Haiising u la kem ia ki baroh arngut bad u la set ia ki ha ka byndi, hapoh ka ñng sniang ba la siang da ka ka snieh masi. Kane ka wanrah ia kata ka jingiapher hapdeng ka ñng byndi jong u Khasi bad ka patok jong Phareng. Ia u Napit la bishar

bad la raj patok, ban da dei ha ka bishar Khasi
u dei ban iap ha u tangon u lymban. Hynrei
ka jingpynshitom ha ka Poem ka sting.

Kaba u myllung u pynpaw ha kane ka
jingjia ba sngew biria ka long ba ki nongpule
kim dei ban kwah spah bymhok, loh ba kata
ka lam ia ki shaduh ka kam pyniap briew, sha
ka jingbishar, bad jingshah shitom. Haba phai
biang sha u "Topu" ngi lah ban ong ba u Ali u
angnud ba ki Khasi kin shong suk shong sañ
kum ki khun u Blei.

Ki Jinghdeaw

1. G. Gosta, S.D.B., *Ka Riti jong ka Ri Lai-phew Syiem*, (1971), p. 5.
2. H. Onderson Mawrie, *Ka Pyrkhath u Khasi* (1981), p. 73.
3. P.R. Gurdon, *The Khasis*, (New Delhi Cosmo 1981), p. 92. "Any body who disregards the prohibitions is liable to fine".
4. P.N. Du'ta, *Impact of the West on Khasi and Jaintia*, (New Delhi : Cosmo 1982), p. 133. "by curtailing the judicial competence of the chiefs."
5. K. Cantlie's, *Notes on Khasi Law*, p. 149. "They were deprived of try Civil cases in which persons not their own subjects were concerned."
6. Gurdon, *Op. cit*, p. 69.
"The Syiem in matters of judicial acts as a judge the whole body of the durbar being the jury".
7. Gurdon, *Op. cit.*, p. 93.
"Murder was punishable by beating the culprit to death with clubs (ki tangon ki lymban)."

KA JINGPYNKUT NIA

Nga pyrshang ban kdew ia ki bynta ba u S.M. Amj d Ali u phawer sha ka synshar khadar ki Khasi ha ka saah snem ba khadkhynda, bad tang katba nga lap ha *Ka Myntoi*. Ha kaba bishar ia ka jingmut ba ki laiñ ki thew, nga la wad ruh ban tip kumno ka ri Khasi ka la long ha kane ka liang da kaba wad jirgshai na ki kot ki sla ba lah bin ioh na ka por ba nga thoh. Hynrei ka paw ha nga ba u Amjad Ali u la long u nongiakyrsiew lem ia ka ja tbynriew jong ngi ba kan ieng hi ha la ka jong ka dustur kumba ka la ioh pateng naduh ki longshwa manshwa, bad haba u leh kumta, u da kular ruh ba u Blei un iarap ia kito kiba sngew ia ka jngkyntu jong u, "U'n rap U'n rap U Blei Bakhraw/Haba phi ia U iaroh" u rwai. Lah ruh ban iohi ba u tip ba ha ka synshar khadar Khasi la ju ñiew ia ka Dorbar kum ka Dorbar Blei. Ban long ki briew kiba suk, u Ali u kyntu ban pynneh la ka tynrai. Wat ha ka synshar khadar ruh i kumba u don ei ei ban ialap, "Synshar ia la jinglong", u ong. Kane ka mut ba ki nongsynshar ki dei ban long kiba hok ha ka jinglong jingim. Lada ngi lah ban pei phang ia kine, ka ri jong ngi kan roi ha ki kam hok baroh.

Ha ka bishar pynshong pat, ngam iohi ba u kwah? ban sah ha ka rukom barim. U da kdew ia kawei, kumba nga la pyni ha ka lynnong IV, ba don ka ñing shari u nongbishar bad ka byndi kiba long ki atiar ba la pyndonkam da

ka sorkar Phareng; pynban um shah ba u nongkam bymman un lait na ka jingpynshitom. "U Napit nongtit la kylla tit," u rwai, kaba mut ba u riewpynkheĩn aiĩ u sah shirta ha along haduh ba un da iap. U nongkamsniew um dei ban lait.

Khatduh eh, nga kwah ban ong ba ki rukom pyrkhat u Amjad Ali ki dawa ia ka jingpule ba kham sani ha ka por ba pura, ba ka jait-bynriew jong ngi kan lah ban iohi ia ka imlang sah lang, ki longshwa ha ka spah snem ba la dep.



BIBLIOGRAPHY

1. AMJAD ALI. S M. *Ka Myntoi*. Shillong, 1888.
2. Bareh H., *Khasi Democracy*, Shillong, 1964.
3. BAREH, H. *History and Culture of the Khasi People*, Calcutta, 1967.
4. BACHIARELLO. J. *Ki Dienjat jong ki Longshwa*, Shillong, 1978.
5. CHOUDHURY, J.N *Khasi Canvas*, with short Note on Khasi Language and Literature by I.M, Simon, Calcutta, 1978.
6. CANTLIE *Notes on Khasi Law*, Shillong, 1974.
7. COSTA, G. *Ka Riti Jong ka Ri Laiphew Syiem*, Shillong, 1971.
8. DUTTA, P.N., *Impact of the West on Khasis and Jaintias*, New Delhi: Cosmo, 1982.
9. DUNCAN, S.J. (ed). *Ka Syngkhong Jingtip*, Vol.I, No.I. 1958.
10. GURDON, P.R., *The Khasis*, New Delhi, Cosmo, 1980.

11. JONES, G A., *Ka History Jong ka Balang* (1841 - 1966), Shillong 1966.
12. JONES, Rev, & Mrs G.A. *Ka History Jong ka Balang Presbyterian* : (1841-1940), Shillong, 1940.
13. Ka Khasi Authors' Society : *Ka Thiar ki Nongthoh*, Vol. III, Shillong, 1981.
14. LYGDOH, R.S. : *Ka History Ka Thoh ka Tar* (Bynta-I), Shillong 1979.
15. LYGDOH, M.G., : *Ka Thymmei Jingtup Shaphang Ka Thoh Ka Tar Khasi*, Shillong 1981.
16. LYGDOH, H., : *Ki Syiem Khasi bad Synteng*, Shillong 1938.
17. MAWRIE, H.O. : *Ka Pyrkhat U Khasi*, Shillong, 1981.
18. NATARAJAN, N., : *The Missionary Among The Khasis*, New Delhi: Sterling, 1977.
19. NONGRUM, K.W., : *Ki Nongthoh Kot Khasi* Bynta-I, Shillong, 1982.
20. ————— : *Khasi Second Reader* (Twelfth Edition) Published by the Welsh Mission Khasi Hills, Assam.

21. ROY, H. (Ed.) : *Khasi Heritage*, Shillong, 1979.
22. STEN, H.W., : *Ka Jingnule Kyrpang*, Shillong, 1980.
23. SHULLAI, L.G., : *Ka Ri Shong Pdeng Pyrthei*, Shillong, 1978.
24. VENKATA RAO, V., : *Century of Tribal Politics in North East India 1874-1974*, New Delhi, 1976.

